

The Temple Artisan

FEBRUARY, 1908

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Mysticism, Social Science and Ethics

PUBLISHED AT
OCEANO, CALIFORNIA

Price 10 Cents

\$1.00 Per Year

THE TEMPLE.



PRIMARILY. The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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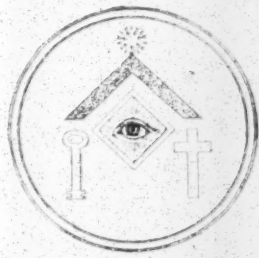
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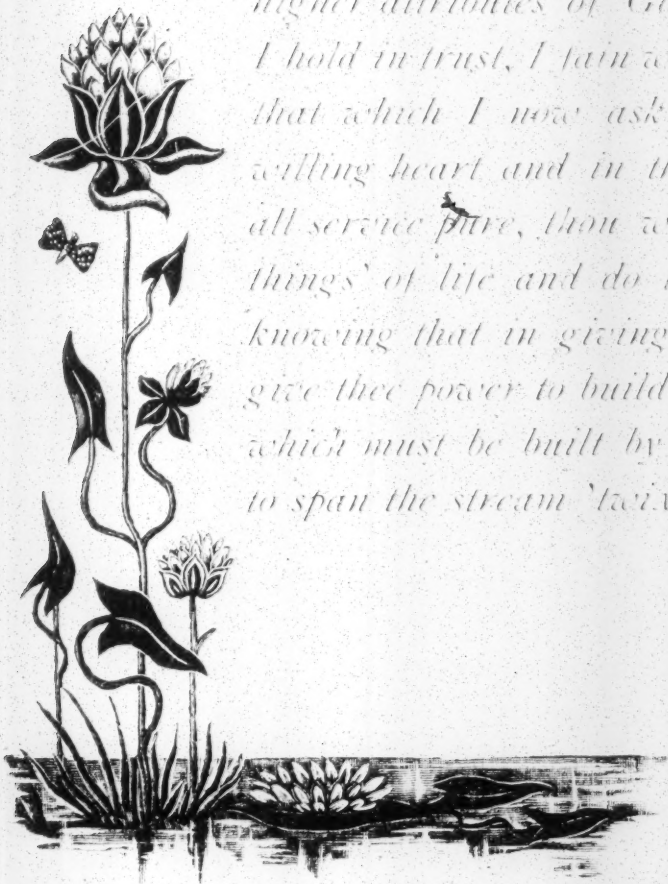
Behold, I give



unto thee a key.

THE POWER TO BUILD.

"All, all I am, my child," the Father saith, "I fain would shower on thee. The fullness, majesty and power of life, in vast immeasurable streams; the wealth and glory of all suns in space—the wisdom garnered by the use of all the higher attributes of Gods and men; all, all I hold in trust, I fain would give to thee, and that which I now ask of thee is that with willing heart and in the love which crowns all service pure, thou wilt take up 'the little things' of life and do them wisely, gladly—knowing that in giving them to thee to do I give thee power to build and cross the Bridge which must be built by effort of thine own, to span the stream 'twixt me and thee."



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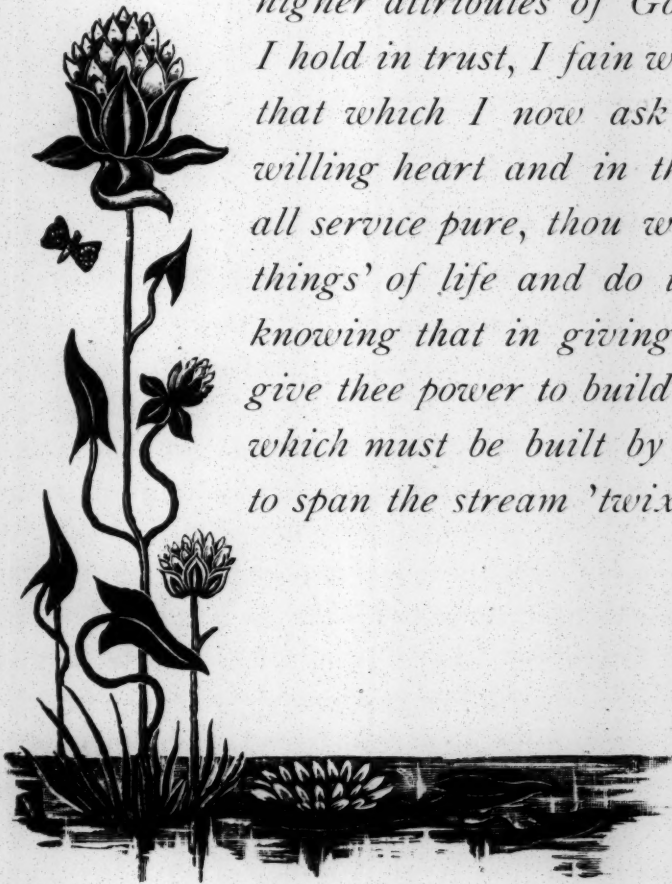
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MY ATMA SOUL AND I.

Orbed in thy purity,
 Star of futurity;
 Soul of the harmonies aeons prolong;
 Thine is the seven-toned
 Lyre of the Heaven-throned,
 Mine but the tremulous echoes of song.

Thine is the ruby-dyed
 Robe of the crucified;
 Mine the reflection; yet, they are one.
 Mine but the shadow-ray,
 Thine the effulgent day,
 Homed in the light of the "Great Central Sun."

Far in the mystic tide
 Of the life glorified,
 Drawing me lovingly, patient for long;
 Shrined in my being's core,
 Wooing me evermore,
 Thou art mine other Self, perfect and strong.

HELEN FIELD COMSTOCK.

THE REVELATIONS.**TEMPLE TEACHINGS, OPEN SERIES, NO. LXIX.**

Among many wonderfully prepared parchments and papyrus leaves, done in exquisitely illumined text, the work of many disciples through generation after generation, there now lies in the secret chambers of an ancient Order of the Initiates one which contains a full interpretation of the "Visions" as seen by John, "the beloved disciple," while undergoing his final initiation, in preparation for his translation.

These visions have been wisely termed the Revelations, yet they are only revelations to the initiated, for in all the archives of philosophical and sacred literature, there is nothing which begins to compare with those ancient works, in esoteric significance; nothing so trustworthy or more vitally important to the whole human race. Their half-revealed lights, their dark shadows—the effects of righteously administered justice—are strongly enough cast to enlighten the intuitional student sufficiently to arouse him to neces-

sary investigation, while the more deeply concealed truths are so perplexing as to discourage the most able scholars unless spiritual enlightenment has been vouchsafed them, either by spiritual illumination or by individual effort of the "Brothers of Compassion," who alone hold the keys to obscure Biblical symbology.

The Visions of John, though expressed in somewhat different language than have been similar visions seen by others, are the visions which every initiate of the Ancient Orders of the Priesthood—the Sons of Hermes, the Order of the Saviours of mankind, must necessarily behold when he reaches the degree of full illumination. Naturally each initiate would express his visions and experiences in different language, using different terminology than others, but the differences to be found would be very slight, and would concern unimportant details. All the main features would be found to be identical.

It can be readily understood that there must be some vital necessity for a continuance of any one series of interior experiences in all such instances, and that such is the case is beyond question to those who are familiar with the correct interpretation of the same, for these visions are exact representations of the closing events of every great age of manifestation; and not only of the closing events of an age of some one or more planets, but also of the closing events of the still greater age of a whole planetary chain,—the solar system to which those planets belong. Every observer of this series of visions naturally applies those terms with which he is most familiar, in expressing any feature of the great series, and the terms applied by John were those which were in common use by the race to which he belonged; but the interpretation before mentioned, when given by a Master, is made in a universal language consisting of symbols in color and form, and are therefore easily read by every advanced chela of the White Lodge who has access to them. However, I do not wish to infer that they can be correctly interpreted by every such chela without assistance. No one of these visions has been so persistently misinterpreted as that contained in the twelfth chapter of Revelations. Woman after woman has given it a personal interpretation. The beauty of the imagery has first attracted each in turn, and either some part of the Cosmic event has been interiorly perceived, or a natural desire has led to self-deception, or, as has frequently happened, the ignorance or deceit of some personal admirer or disciple has led to an application of the mystic symbols to some aspirant for Divine power; and the average

human being willingly accepts all offered homage and honor, regardless of the efforts of the still small voice to show how misplaced, or how unworthy of the homage offered, the recipient may be; and the fact that each woman is indeed and in truth most deeply concerned in the great reality which underlies the superficial aspect of the mother of a Christ, and that there is a basic principle back of the desire for such motherhood, renders it all the more difficult to entirely ignore the false claims of the self-deceived, or personal interpretation of the symbolic truths.

The Eternally Feminine is symbolized in the woman who is "clothed with the sun, with the moon under her feet and a crown of twelve stars on her head."

The symbol has been interpreted astrologically many times, but the average astrologer is so handicapped by his lack of knowledge of the secret planets and their influences, that he gains but a limited concept of the magnitude and importance of the symbol as a whole. The eternally feminine—the Great Mother—as represented on the earth plane by Astarte and Isis of the ancients, by the Virgin Mary of the Christian era and relatively by every woman incarnated who has borne a child, is in reality "clothed with the sun"—the Father—as Mary was "overshadowed by the Holy Ghost"—the spirit of the Godhead, the Father. The Moon, the feminine symbol, is "under the feet of the woman," for the reason that the Moon, typifies the lower aspect, the travail of child birth, and the malific forces which deceive, intoxicate and cause great suffering to the feminine—the negative aspect of life. With the attainment of sufficient power of a spiritual nature, woman will be able to dominate and transmute the forces which have hitherto held her in subjection, thus bringing them "under her feet," the feet symbolizing Understanding.

The twelve stars symbolize the twelve dominant vital forces of the universe, the gaining control of which—using them to crown her efforts—will be the fruit of the travail of woman; and thus will be vindicated the action of the law of compensation for past suffering.

The succeeding events detailed somewhat in the same chapter are as broad and deep and mysterious as is that of the above-mentioned illustration, but it would require volumes to interpret them all, and I have only intended to illustrate my first statement. If a faint concept of the importance of these cosmic symbols given in vision to the prepared could dawn upon the minds of those who

so contemptuously deride the possibility of intercommunication between the different planes of existence, they would be much richer in knowledge, for such derision shuts the door which otherwise might open for their enlightenment. Far better would it be for such an one to submit to false representations temporarily than to make it impossible for the truth to be manifested for their more perfect understanding.

A short horizontal bar, a figure of the new moon with horns up underneath the bar, a small five-pointed star with the figure twelve below it placed over the bar, and a small golden colored sphere over all, would indicate to the enlightened all that is contained in the before mentioned cosmic symbol as expressed in words. The colors in which the different features of the symbols were outlined would indicate the spheres of action upon which the manifestation of the prophecy was to occur.

The dense ignorance and unbelief of the great majority of all that concerns symbolism, is keeping the world from obtaining desirable knowledge and power. The sciences which many investigators are spending their lives, money and strength to bring to high standards are all clearly outlined in such symbolic representations. The same sciences have been studied and brought to perfection in ages past, and put into symbolic form as a legacy for those who were to come after; but, as a rule, man will not use the same means of enlightenment in this age that were used by the old sages; consequently the symbols remain uninterpreted, or marks for ridicule and contempt, or avoidance.

There is a very palpable weakness in the argument used to destroy the faith of the unprepared in the possible observation of visible and audible phenomena connected with interior planes of being.

While the senses are known to be the most unreliable purveyors of fact, they are the only means of observation which the majority possess; and when some one individual asserts that he has seen or heard some hitherto unknown or mysterious thing or event, and that individual's assertion or oath would be unquestionably accepted if he were placed on the witness stand or in a jury box where the lives of one or a dozen human beings depended upon his reliability and integrity, it seems like an absurd travesty of justice to repudiate and deny the possibility of his asserted observations in the former instance and accept and justify the latter, especially when the only means of determining the truth lies in the higher

development of the senses of the one who is sitting in judgment.

The unfortunate individual who deliberately plays upon what are termed the finer qualities of human nature for pecuniary advantage, is in reality on exactly the same level of development upon which stands the man who misrepresents or adulterates the food products upon which the lives of other human beings depend, for his own pecuniary profit. One class of offenses is no worse than the other. The unrighteousness in both instances is the misuse, the violation of the vital essence of the Christos, for the nucleus of every organized or unorganized form of energy, physical, mental or spiritual, is the mantle, the vehicle of the essence of the Christos, and its misuse is *sin*, whatever form that misuse may take, and that essence is as active in the nucleus of a wheat or corn cell as it is in a cell which helps to form an organ in the physical body of a man.



THE SEVENTH SEAL.

II.

The history of the soul of man in his evolution through outward forms of life corresponds to and follows the orderly sequence of the Zodaical signs, from Cancer (womb of the world mother) to Capricorn. Correspondingly, his spiritual evolution is traced by the retrograde motion of the Sun as he goes from Leo to Aquarius; thus completing the cycle (or circle) of man's spiritual growth (or conscious union with his Divine source) simultaneously with his life in form—having circumscribed the lower arc of matter.

Passing Saturn the imprisoned Angel is Free, and is bound no more in earth or heaven.*

The first three signs of the Zodiac (Aries, Taurus and Gemini), symbolize the Divine Trinity of Will, Love and Wisdom, "As above so below." In that in the greater work of the Logos the three Spirits standing for Will, Love and Wisdom are the informing and ensouling principles of the whole, so in the Cosmos, the triple light (borne by the great Angels of Mars, Venus and Mercury), unified into one flame, typifying the light of the spirit, conducts the soul by the triple guardians to immortal life, power, beauty and knowledge.

In an individual sense the powers of Aspiration, Love and Wisdom convey the soul from the realms of the animal through the human to the Divine, thus conferring immortality in love, power and wisdom.

Emerging from the womb of the unmanifest (Cancer), the soul comes in turn under the Seven Great Hierarchies, or powers, who rule the septenary divisions of the Cosmos, owing to our *Lord the Sun*, the gift of life in form. Leo (the sheath of the Sun) being the first sign from which manifestation proceeds Virgo, Libra, Scorpio, Sagittarius and Capricorn, complete the septenary divisions that correspond to the great Root Dragon. These in turn, subdivided into seven cycles, correspond to the Serpent of Eternity "with seven heads, and each head with seven hairs."

*Saturn is the *urn* that holds the *Sat*. This Sanscrit word *Sat* signifies "That one ever present reality in the infinite world; the divine essence which *is*, but cannot be said to exist." In this sense Saturn governs the encircling limit of the consciousness, the ring "pass not" for every individual in manifestation.

Each of the years of Osiris (the Sun) are about 25,860 of our years, and since the beginning of the present round he has completely traversed the upper arc of the circle from Leo, to the first point of Aquarius, and for the next two thousand years and over man will have come under the spiritual vibrations of the "powers and principalities of the air" under the great Entity Saturn.

Man has, in his upward journey, as the result of cosmic forces of evolution, an instrument that is capable of sounding five of the tones of the seven-stringed Lyre of Orpheus; and to the very flower of humanity it may be given (even in this age) to sound the two that yet remain.

We have reached the Fifth great Round or division of the Cosmos, and are now under the rule (in the lower plane of manifestation) of the Angel of Mars, working through the sign of Scorpio. We have then, as a result of our long journey, won as servants, the five senses through which we contact the life of form; in each Great Round we will acquire a new sense that will enable us to function on planes interior to this.

As has been so well said by a recent writer on the subject, "That two is Man's goal from this Manvantara. That two he shall know when the Seventh Race has run its course* * * Then the life of the Logos—for untold periods; then the perfect reflection of the Logos in those who have grown into His image and likeness, until a new universe is to be born* * * For we begin to see that the result of the universe is to be the evolution of the Logos of another Universe, of the mighty Devas who are to be the guides of all the Cosmic forces of that Universe in the future. What

is going on today in all these worlds of individual existences is a steady process of evolution by which one Universe gives to a future Universe its Logos, its Devas, the earliest of its *Manus* and all those Great Ones that will be necessary for the training, for the governing, for the teaching of the Universe which is yet Unborn."

* * * "Thus are the fruits of one Universe the *seeds* of the Universe that succeeds it."

After this inspiring outlook as to the ultimate purpose of evolution we may well seek to lift the veil of the mysteries if by so doing we may learn our place in the septenary Round and prepare to meet and slay the Dragons yet unconquered; but the true son of Hermes will enter fully into his heritage during the Aquarius age, and, provided with the Cosmic key, which will unlock all planes of manifestation, will be equipped with a perfect philosophy and the Divine life.

FLORENCE A. BARNETT.

(*Concluded.*)

LEARN TO FORGET WISELY.

While memory is an inestimable blessing in some respects, it is a curse past telling in others. If forgiveness is one of the essentials of a Godlike life, that quality is impossible of attainment while memory persists in pointing the finger of indebtedness at the one to be forgiven. You have not fully forgiven an offense as long as you willingly retain memory of that offense, if it be against you personally, for every time memory brings a picture of it before your mental eyes—consciously or unconsciously—you begin to draw comparisons, forget you own liability to the same or a like offense and bring the offender before the judgment bar of your own lower nature. Over and over the details of the offense trail through your own mind, adding mental energy to the same, giving more and more life to the mental picture first formed, making it more and more possible for that picture of wrongdoing to impress itself on other minds in the same vibration, and so tempt others to the commission of a like offense.

B. S.

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Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cent

Entered as second-class matter, June 18, 1903, at the Post-office at Oceano, Calif.

Address communications to THE TEMPLE ARTISAN, Oceano, Calif.

EDITORIAL MIRROR.

"Greater Sifter is the name of Heart Doctrine, O Disciple."

"But even ignorance is better than head-learning with no soul wisdom to illuminate and guide it."

"The Doctrine of the Eye is for the crowd; the Doctrine of the Heart for the elect."

—*Voice of the Silence.*



The heart is the life center which in other words means the light center as well as love center. Light, life and love are one,—and God is light and love. To follow the heart, therefore, is to obey the voice of the God within. Head-learning, intellectualism, not guided by heart light is a knowledge of externals—a living on the peelings of life. The vital essence and spiritual food within can only be known by the heart consciousness.



You are either following the doctrine of the heart or the eye. Here is the great test which each candidate comes squarely up against sooner or later. If the inner self, the soul, is dominating the personality, the test will be passed, but if the personality is strong in egotism, ambition to rule, envy, pride, jealousy, and attachments to outer things, the soul may be unable to illumine the path with soul wisdom and so guide the personality in making the right choice.



The soul is the knower. Inner realization is the first step to occult attainment. The inner things and forces are the real things of life. A real teacher, for instance, is a teacher on inner planes as well as outer. If a teacher be a teacher simply on the outer plane, he or she will not amount to much. The same rule applies everywhere and to everything. The inner self is the real self. It *is*—and therefore it manifests outwardly. There is a real inner temple which the outer is being built in correspondence with, degree by degree. This inner temple is an actual

structure on inner planes—yet in its highest spiritual degree it is built of perfected souls—masters. Because this outer temple has this inner self or soul connected with the masters, has it been able to exist and pour out a great light into the world. It is still pouring out this light of the Great Lodge and working out on this plane even the material correspondences of the highest spiritual truths in concrete condition as an object lesson to humanity. The path of the Temple has been beset by wild beasts as the Master said it would be, from the beginning. Yet it has forged steadily ahead never yielding an inch—and when it could not perhaps, for a time, go on—it held what it had won. It has met and conquered all the forces of treachery, mud-slinging, and persecution thrown against it without dimming the whiteness of its light. This fierce war against the Temple is an evidence of the great Lodge treasure of truth it is carrying to the world, thereby making it a battle field where the issue must be fought out.

Ambitious and self-appointed teachers from time to time arise, filch from the teachings, and even attempt to imitate the plan of organization—but such counterfeits should be easily detected with a little heart knowledge applied. Grandiose claims do not make a Lodge connection. It may indicate psychic paresis—when it is not mere astralism or mediumship.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 48

TOMMIE'S STRANGE EXPERIENCE.

In the first place her name was a joke, for she was born a little girl cat, but early in her infancy she was inflicted with the name of Tommie. As to whether that had any effect on her growth or not, I am not ready to say, but this I do know, she never grew to be more than one-third the size of any of the grown-up cats that lived in the backyard. The little girl to whom she belonged said she was going to call her Dot. It is certainly more descriptive. Tommie had something, as we all have, to compensate for her lack of size and her boy's name—she was popular. All the grown-up people loved her, as well as did the little girl, and as for the other cats—they regarded her with respectful awe, for she was the only one allowed in the house, that strange mountain-like place where people lived with mice,

and to think Tommie was allowed to go in and catch those mice!

One day Tommie got sick. Just what her malady was the people did not know, but the cats seemed to feel what she needed, for they all gathered about her in a sympathetic circle, and I am sure sent her thoughts of love. The little girl and her mother thought the best thing they could do was to warm up some blankets, and wrap Tommie in them, and put her in her box for the night. While this was being done two of the other cats kept close by, and watched every move the little girl and her mother made, to be sure that the right thing was being done. Then, when she was fixed, they curled up beside her and comforted her all night. When, the first thing in the morning, the little girl went to see her cat, there were the other two still taking care of their sick sister, but she was ready for her milk and quite herself once more. After that Tommie showed her real nature, she did not forget what was done for her, she was appreciative, and I am sure, whether she realized it or not, she belonged to The Builders' League of Kindness, and I will tell you why.

There is a lady staying at the big house, who at night sleeps in a tent, as so many people do in California—that is the name of the State where Tommie lives. Well, this tent is a good way from the house, and one night that lady was real sick. All you little girls and boys know how dreadful it is to be away from mother when you are ill, so you can just imagine how that lady felt way off, all by herself, and how she did long for some one to speak to, or sit near and watch as the big cats did for Tommie. Now a very strange thing happened. You know it is said that animals can feel people's thoughts and understand them when they do not say a word. I think this must be true, for who should come right out and jump on that lady's bed and purr softly but Tommie! She had felt the lady's longing and gotten out of her nice warm box and walked straight out to her tent and stayed till morning.

To close, I will tell you some jokes on Tommie. One day she was in such a hurry to get in the house before the screen door shut that she caught her tail in the door. Oh, but she did yell till some one came to the rescue. She was not much hurt, only frightened like we are some times when we make a big fuss over nothing. Another time she jumped on the table and landed with both feet on the flypaper, and the next thing, she and the flypaper landed on the floor, and together they rolled

over and over. They could not get away from each other till some one came and pulled the paper off. Poor Tommie, her beautiful gray coat was all sticky and ugly, but in time it wore off. She simply could not wash it off, lick as she would.

Tommie has something that very few cats have, that is four snow white feet, and when she sees you she runs so fast that her feet twinkle. When you talk to her she looks straight into your face, and marks time with her two front feet. Some people say she is kneading bread, but who ever heard of a cat making bread!

Note—The story of "Tommie's Strange Experiences," was written by Mrs. Louise Furlong, who will take charge of the Builders' League of Kindness. Appropriate stories or lessons from her pen will appear at times on the Builders' page. Mrs. Furlong will be glad to receive suitable stories or experiences of the Builders concerning the League of Kindness, and will acknowledge same by letter or through the lesson leaflets. All communication should be addressed to Temple Builders' League of Kindness, Oceano, California.

THE BORDERLAND OF SCIENCE.

"All metals have life," quotes a metallurgist in the Fairhope Courier. "As plants' lives are to ours, so are metals' lives to plants. Here's the proof: platinum wire immersed in water, gives off an electric current that may easily be measured. If you put bicarbonate of soda in the water, the stimulated wire gives off a weaker current. Put in bromide of potassium, and the depressed wire gives off a weaker current. Finally put in oxalic acid, and the poisoned wire gives off no current at all. It will never again give off any current. It is dead. Now, I leave it to you. If you can tire a metal, depress it, exhilarate it, and finally administer to it a fatal dose of poison, have you not a right to say that the metal has life?"

Edgar Lucien Larkin, the astronomer of Lowe Observatory, has an article in the January "Nautilus" entitled "The Science of the Mind," which is well worth reading. Six years ago he said "that the human mind is surely illimitable," and afterwards thought the statement too strong but now reasserts it with emphasis. "Indeed! so far as the most critical and accurate psy-

chology can now see it is the only entity that can be thought of which is capable of infinite expansion." He says that the discovery of all ages, a discovery which will put wireless transmission of heat, light, power and sound far in the background, will be made when we learn "the nature, methods of true activity and real laws of our own minds." "It is now known that each cubic inch of corpuscular, saturated space contains stored within, a terrific potential, electrical energy of 16,387,000 tons equivalent." Also, "every corpuscle in each cubic inch of space is oscillating many hundred trillion times per second, and the force, stupendous as it may be, resides in vibration only." As he says himself, if we could only develop our minds so as to control the corpuscles in space and make them do our bidding, everything on earth would be changed. When we reach this point and also have the instruments which Roger Bacon says we can have, then we will surely have acquired control over the Dynaspheric Force which Keely manipulated, and which is the same as Bulwer-Lytton's "Vril."

Prof. Larkin quotes prophecies made by Roger Bacon, a great thinker born in 1214. "Machines can be made for navigation without men to row them, so that ships of the largest size can be carried forward under the guidance of a single man at a greater speed than if full of rowers. In a like manner a car can be made which will move without the aid of any animal with incalculable impetus. Also a machine for flying, so that a man may sit in the middle of a machine turning an engine by which wings artificially disposed are made to beat the air. Also an instrument, small in size for raising and depressing almost indefinite weights, than which, nothing on occasion is more useful, for with an instrument of three fingers in height, and of the same width, and of smaller bulk, a man might deliver himself and companions from all danger of prison, and could rise and descend. Also an instrument might easily be made by which one man could draw to himself a thousand men by force and against their will, and in a like manner draw other things. Instruments can be made for walking in the sea or in rivers, even at the bottom, without bodily risk; and an almost indefinite number of such things can be made as bridges across rivers without piers and machines and unheard-of engines."

Some of these we already have, but with the present state of

affairs in the world, I think it is just as well that we don't have at least one of his instruments which "might easily be made."

Quite a stir has been made lately in the papers over the discoveries made by Prof. Bordas of the College of France, Paris. His experiments show that stones of the corundum class do not owe their especial color to the presence of iron, manganese, chromium, titanium, etc., as has been generally supposed, but to their being in ground that had different amounts of radio-activity. A blue stone, such as sapphire, when placed for a week or two near a tube containing radium bromide turned green, then light yellow, and finally dark yellow. A red stone, sapphire, passes through violet, blue-green and yellow. Unlike other substances, stones so treated are not radio-active themselves. It was also found that they did not lose their color under the action of heat. The different gems which were made from crystallized aluminum were tested and found to comply with the characteristics, etc., of topazes, rubies, and sapphires. A light reddish piece of corundum, valued at 50 cents per carat, was transformed into a ruby worth \$100 to \$150 per karat.

Radium produces perpetual motion, makes valuable gems of cheap stones, and lots of other wonderful things. I wonder what the next surprise will be that it gives us, for surely its possibilities are still great and many.

BARTRAM KENT.

THE BUILDERS, CHRISTOS AND MAN.

I.

If, O, Man, thou wouldst know thyself, thou hast set before thee a task whose magnitude thou mayest little dream of; when thou hast entered that knowledge, thou wilt have compassed the Universe and have found thyself One with It. Comprehending thyself, thou must comprehend the building of the Universe and the beings and forces creating and sustaining It. Thou must know the mystery of Life and Death, the psychological faculties which constitute our moral and thinking self, and the spiritual faculties of wisdom, love and the innate powers of the Ego—our real self.

Beginning our studies, we will assume the generally accepted position that the Universe had a beginning, and presumably will have an end. As the research of modern science approach every

day nearer the teachings of the old philosophers and ancient mystics, we will make their philosophy the basis of our study. They all agree in predicating an Immutable, Omnipresent Principle or Essence of which, in which and from which all manifested life emanates and exists. This is nearest approached in the "Absolute" of modern thought. It is at once the Substance of which and from which spiritual, intellectual, psychic and material things are created. With the old Sages it was the One Reality and Cosmic Deity. It was Existence Itself, but never the Creator. All the ancient Sages of every nation and people ascribed creation to an innumerable host of beings of varying degrees of power and intelligence, who were the designers, architects and builders. They tell us that man under the bondage of matter cannot know The Essence, as it is impossible for the finite to know the infinite. All that man or angel can know of the One God is through the law of analogy and correspondence. It is said that even the highest archangels whose knowledge reaches the uttermost confines of manifested existence, have never penetrated all the depths of His Mystery. As below, so above. By knowing objective nature, the laws governing in its realms and the forces at work as we meet them from day to day, by analogy and correspondence we are enabled to estimate some of the laws governing Deity. While we may not analyze the Supreme Essence, we can and do analyze its manifestations. It is this study that engages the best effort of Philosophy and Science.

The ancient Sages regarded the Supreme Essence as compound unity, so to speak, of Spirit-Matter, or living, thinking, intelligent substance, and used the word "Spirit" in that sense. They discovered that everything in nature has two poles which are often spoken of as "the pairs of opposites;" so the Supreme Essence has within Itself these two elements of which two pairs are active and passive, or, as the Hindu puts it, Deity is either awake or asleep; when He sleeps the Universe ceases to exist; when he awakes it again comes into existence. Thus they deduced that periodicity is one of the laws of The Essence. Periodically there emanates from The Essence a Universe which endures throughout countless ages, during which innumerable solar systems with their myriads of lives and beings are brought into being, grow to perfection, then decay and are finally reabsorbed into The Essence, which, after an equal period of rest, are again emanated, and thus continually. It is the same with the Ego, the little universe. At the beginning of every period of activity there emanate from The Essence (Deity) a great

host of Divine Entities (Rays and Egos) which, by analogy, are like seeds that grow from the ground, sending up a trunk, putting forth branches and leaves, then flowers and fruit; so these Rays, Divine and Immortal as they are, have their roots eternally in The Essence, and are growing their trunks, branches, leaves and fruit periodically in the Universe so long as it lasts, to be finally reabsorbed into The Essence when it ceases. Absorption does not mean loss of identity or individuality any more than the personal Ego is lost when the body slumbers. Even the Elohim (Gods) and Archangels must have their periods of rest. We know the story of the tree, how the sap flows upward through the roots, trunk and branches, from the earth every spring, causing new leaves, buds and fruit to appear, ripen and fall to the ground. This is the experience of the tree annually. Similarly is the experience of the Ego. At each new incarnation it sends out leaves, buds, flowers and fruit as it again and again seeks experience and knowledge. The tree can be used as an illustration only in a limited manner, as it is without volition of its own, and without power of choice, while man has free will and before him constantly the opportunity of choice. There is also innate in him the power to transcend the limitations of matter once he has learned that power. When we know the mystery of the Ego, Jesus' parable of the Vine and its branches becomes very pertinent. It is said that every succeeding Universe is of a higher state than its predecessor; that the experience gained in every such cosmic cycle raises the Supreme Essence to a higher state of manifestation; therefore it emanates into each succeeding Universe a more advanced class of Egos.

The manifested Universe is said by the Kabalists (Initiates of ancient Israelites in the Divine Mysteries) to be the Body of Deity, and the unmanifested Cosmos its Head. One of the names they gave to The Head is in Hebrew AHIH (pronounced Eheieh), the meaning of which is "I AM" (Ego), or Existence. It is mentioned in the Bible as the "Ancient One," "Ancient of Days." The name they gave the Body (manifested Universe) is IHVH (usually pronounced Jehovah), who, they say, is the Son of Eheieh because It is an emanation from Him, and the only Son, therefore, as "the Son reveals the Father, so Jehovah reveals Eheieh."

This is similar to the words of Jesus in answering Thomas, as recorded in St. John xiv. "If ye had known me ye would have known the Father also." "He that hath seen me hath seen the Father." "Believest thou not that I am in the Father and the

Father in me?" These and many other similar words were spoken by the Christos through Jesus. Christ also was the only begotten son of the Father (God). From these and other similarities it would seem that Christ and the Kabalistic Jehovah are one and the same, only different in name. This being true, then both Christ and Jehovah is God the Ancient One, in manifestation, and the Christos is All and in All. He is the Light and the Life of the Universe. "That which is Light above is Life below." Christos, therefore, is the Light of the Universe of Spirit, and Life of the Universe of Matter. If we look at the Christos as the Vine, as Jesus said, in the universal sense, then the individual Egos, such as constitute the real man, the angel and the archangel, are its branches, and receive the Supreme Essence through Christos. It is through the Ego thus shown, as the branch of the Christos, that the lower personal Ego receives the Supreme Essence. Thus, the personal Ego is a divine incarnation of the individual Ego, who in turn is a branch of the Christos, who again is an emanation of the Supreme Essence. As the Vine is eternal and immortal, so is the branch, but as the leaf and fruit of the tree lasts but a season, so the personal Ego is but the child of a day and not immortal. It has to win its immortality. Here the analogy between the Vine and its branches ends; for Light and Life in man bestows upon him some degree of self-consciousness, mind and knowledge, wisdom and might, not possessed by the tree, through which he may reach such a high state of perfection as to become permanently one with his higher Ego, his individual Christ. Having reached this state, he is no longer under the law ruling the lower world, but becomes subject to the higher laws ruling in the world of spirit, and his further progress must be made under conditions not cognizable by man.

J. H. SCOTFORD.

(To be continued.)

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